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we then to distinguish, with the Stoics, the Logos from God and from Nature? This question must be answered in the affirmative, for 'God' is, as it were, a term of less extension. It implies personality, which the Logos lacks. An interesting chapter on Philo shows the gradual specialization of the Logos idea as Greek thought came in contact with Jewish.

On the whole, this book is an interesting and useful contribution to Greek philosophy. The history of ideas is the final form that the history of philosophy will take. It must, however, be still a long time before such work can be definitive. There is still too much to be done upon special sources. This kind of work, too, is particularly subject to the evil of over-systemization which has already wrought such havoc in the history of Greek philosophy, — an evil from which the present book is, perhaps, not wholly free. The historian becomes infatuated with his pet idea and exalts it unduly. If to the history of the *Logosidee* should be added the history of the *Theosidee*, and the history of the *Nomosidee*, it might be found that the result would be not so much the history of three ideas as three histories of one idea.

G. T. W. PATRICK.

Origin and Nature of Conscience. By P. G. KNOWLTON, Ph.D.

Doctor's Dissertation accepted by the Faculty of Philosophy of the University of Leipzig, 1897. — pp. 150.

The aim of this essay is threefold : (1) to furnish a brief exposition of the leading principles of the empirical evolution theory of the origin of conscience ; (2) to give a critical estimate of the philosophic adequacy and moral import of these theories ; (3) on the basis of the previous discussion to draw such constructive conclusions respecting the origin and nature of conscience as seem justifiable. The first part, containing six chapters, consists of the exposition of the leading empirical evolution theories of the origin of conscience. The advocates of modern empirical ethics in general build on the empirical sciences as a basis ; they differ in the particular science, or class of sciences, on which they lay special emphasis. With this principle in mind the various theories are classified as follows : (1) Natural-Scientific, of which the theory of Darwin is chosen as representative ; (2) Historical, with the theories of Spencer and Paul Rée as illustrations ; (3) Psychological, with Bain, J. S. Mill, and Grote as representatives ; (4) Sociological, under which head we have the theories of Leslie Stephen and R. v. Ihering. To each of these a chapter is devoted, and in a fifth chapter we have a summary of the general characteristics and fundamental principles common to these theories of the origin of conscience, with a final statement in which the attempt is made to sum up these leading principles in harmonious relation. Part II contains the general criticism of the empirical evolution theory of the genesis of conscience, to which six chapters are devoted. The first of these aims to emphasize the important truths which this theory contains for the moralist ; the second criticises the utili-

tarian basis on which these theories build; the third considers critically the psychological aspects of these theories; the fourth is devoted to the sociological theory; the fifth sums up the logical errors involved in the reasoning and assumptions of the evolution theories; the sixth is devoted to the consideration of the moral import of the empirical evolution theories of the origin and nature of conscience, and concludes with a concise summary of the main objections to these theories. Part III contains four chapters devoted to constructive conclusions. In the first we have introductory considerations. Conscience is defined in general terms; the four main questions arising in an investigation of the origin of conscience are stated; and attention is called to the important distinction between the purely scientific view of morality, whose office is the description and classification of a certain order of facts, and the truly moral view which considers the significance of these facts as judged by an ideal standard. The second chapter is devoted to a statement and explanation of the nativistic theory of the origin and development of conscience, and to an elaboration of the three main arguments in its behalf. The third chapter considers the true nature of conscience, analyzes it into its factors, and discusses each of these with reference to the evolution theory. The final chapter considers the relation of the theory of evolution to the nativistic theory of the origin of conscience; indicates what the author considers to be the fundamental source of error in all empirical evolution theories of conscience; discusses the relation of the problem of the origin of conscience to that of its nature and authority; points out the true place and office of scientific theories of conscience; and concludes with a brief statement of the relation of the moral to the natural, and of the place and office of conscience.

AUTHOR.

The following books have also been received:

The New Psychology. By E. W. SCRIPTURE. New York, Charles Scribner's Sons, 1897. — pp. xxiv, 500.

Hallucinations and Illusions. By E. PARISH. New York, Charles Scribner's Sons, 1897. — pp. xiv, 390.

Introduction to Philosophy. By Professor O. KÜLPE. Translated by Dr. W. B. PILLSBURY and Professor E. B. TITCHENER. London, Swan Sonnenschein & Co.; New York, The Macmillan Co., 1897. — pp. x, 256.

Religions of Primitive Peoples. By Professor D. G. BRINTON. New York and London, G. P. Putnam's Sons, 1897. — pp. xiv, 257.

Modern Mythology. By ANDREW LANG. New York and London, Longmans, Green & Co., 1897. — pp. xxiv, 212.

The Impersonal Judgment. By S. F. MACLENNAN. University of Chicago Contributions to Philosophy. Chicago, The University of Chicago Press, 1897. — pp. 49.

Crime and Criminals. By J. S. CHRISTISON, M. D. Chicago, The W. T. Keener Co., 1897. — pp. 117.